

WAR

AND ITS

EFFECTS,

Laid out to the LIFE:

BEING A

Seasonable Advice

TO OUR

PROTESTANT BRETHREN,

Now ready to go against the

IRISH REBELS

Usurping Authority in the Kingdom of

IRELAND.

By *Philopolites.*

with Allowance.

LONDON, Printed for *William Miller*, at the *Gilded
Acorn* in *St. Paul's Church-Yard*, 1689.

Where Gentlemen and Others, may be furnished with most sorts of *Acts
of Parliament* and other *State Matters*; as also *Books of Divinity*,
Church-Government, *Sermons* on most Occasions, &c.

WAR

AND ITS

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IN THE

BEING A

REASONABLE

TO OUR

PROTESTANT BROTHERREN

IN THE

IRISH REBELS

IN THE

IRELAND.

By

John

LONDON: Printed by

John Church-yard, 1788.

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To the Noble, Valiant and Ge-
nerous Undertakers for the Re-
taking of the Kingdom of
IRELAND from the
**IRISH POPISH RE-
BELS**, now in Rebellion
against the King and Queen
of **ENGLAND**.

Honoured Sirs,
Being assured that your Persons have been
ever accompanied with Courage, Valour,
Wisdom, and Clemency, it hath been a
great emboldening unto your Servant, to make a duti-
ful present thereof to your Perusall and Patronage; not
to the purpose, that this can be either your directions
or instructions, (as you be frequently conversant in
all passages of this nature) but rather to express such
things to your View; knowing ye are expert in the
Original.

Needless it were to teach Typhis to steer a Ship,
or to instruct Automedon to guide a Chariot,

The Epistle Dedicatory.

~~Should~~ your Servant apprehend any such Ambition,
 he must necessarily incur the aspersions of Impudence,
 or express such palpable ignorance, as might draw
 him into a just imputation of folly: But, noble Sirs,
 such is the modesty of your humble servant, that by
 studying to be free from either, he may evade the
 aspersions of both; only desiring your best con-
 structions of these his weak and unpolished labours,
 which present themselves so rudely into your presence.
 Noble Spirits, upon your generous dispositions, I
 humbly prostrate my self, together with these my im-
 perfect labours to your judicious censures, whose
 least distaste is able to stifle the hope of your Servant,
 and whose favourable approbations, have Power to
 give Life to these the weak Endeavours of

YOUR

Humble Servant

to all Posterity,

Philopoliter.

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and having others sent abroad, and the like.

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WAR

AND THE

EFFECTS thereof, laid out
to the Life, &c.

WAR in general is a Lawful
Defence, whereby the Law-
ful Magistrate, for just Causes
taking up Arms, doth pub-
lickly repel Force with
Force, revengeth publick and general Injuries;
or recovers general, or generally sustained
losses.

In this Definition, three things are obser-
vable, viz.

First, That War is not to be undertaken, but
for just Causes.

Secondly, That it belongs only unto the
Magistrate to make War, and not to private
Persons.

Thirdly,

What War is.

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Thirdly, That it is not to be moved, but repelled; not kindled, but quenched; that is, rather for Defence than Offence; for the punishing of Injuries, than the doing of wrong; all which shews evidently the lawfulness of the Protestants against *Irish* Papists in *Ireland*, being for Religion enacted by Parliament, and the Republic's good, and defence of the late Settlement, all at present being (in that Kingdom) under Papal Jurisdiction, Military and Civil, contrary to Law.

The *Query* will be, what the Ground and Causes of War are.

Answer, First in general, *Alexander* the Great, being once demanded, why he endeavoured by War to be Lord of the whole World; made Answer, All the Wars that are raised in this World, are for one of these three Causes, either to have many Gods, many Laws, or many Kings; therefore, I desire (saith he) by War to possess the World, and to command it, that all the Inhabitants thereof, may Honour but one God, serve but one King, and observe but one Law.

War comes sometimes from a good Ground or Cause, sometimes from a bad Foundation.

Wars from a good Ground (as our now Protestant War with *Ireland*) is to make Men live in Peace: Whence *St. Augustine* saith, That even amongst, yea by, the true Worshipers of God, Wars are often raised and undertaken, not out of Covetousness or Cruelty, but out of a true and sincere desire of settling Peace. Hence

The Causes of War.

Guevara familiar. Epist. Pag. 240.

Aug. in lib de verbo Domini.

EFFECTS thereof.

Hence the *Emblemists* devised this *Figural* to express this Truth, viz. a Helmet that had been used in War, being in time of Peace neglected and laid by, a Swarm of Bees (Emblems of sweet Peace) come and live, build and breed therein: The Motto was, *Ex bella pax*; Peace is the Off-spring of War; or, War the Parent of Peace; much like unto the Souldiers Sword which in *Martial* was turned in the time of Peace, into a Reapers Sickle,

Pax me certa ducis placidos curruvit in agros;
Agricola nunc sum, Militis ante fui.

Secondly, Sometimes War comes from a bad bottom, (as the late *Irish* War began *Anno 1641*) and springs from either of these evil roots, to wit, either,

First from some unbridled Pleasures; and immoderate and inordinate Lusts: Or, Secondly, From diversity of Religion, (as it did here in *England*, in the Reign of *Charles the First*;) sometimes *Satan* the Father and Prince of Heresies, stirs up War against the *Woman*; and *Antichrist* always having an intestine hatred and bitterness of Spirit and Mind against *Christ* and his Truth, instigates and sets on work still some Instruments or other, for the opposing, distracting and dividing of those Persons who profess the Gospel: Or, Thirdly, from covetous Designs and Affections. The Fountain and Original of all Wars (saith *Platarch*).

Andr. Alest.
Emblem Pag.
445.

WAR, and the

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and the corrupt, covetous desires of Men. Fourthly, Wars come from Ambition, as with *Tyrconnel*, who is Ambitious to Rule *Ireland*, that Kingdom never ruled by Papists since Queen *Elizabeth's* Reign until now, he being there placed, it is by a *Romish* King; yet by Act of Parliament contrary to Law, and at present he still Usurping, contrary to the present established Powers and Authority.

Having thus far run over the Grounds and Causes of War. Our next thing is to consider *Requisita*, what, or how many things be requisite in War.

Three things
necessary in
War, as a
Soldier.
Thuyd. lib. 5.

These three things are necessary: First, to be willing to fight; because if a Man hunt with unwilling Hounds, he will scarcely ever catch the Hare; and if a Man fight against his Will, he will hardly endeavour as he ought, to overcome him, or them, with, or against whom he fighteth.

Secondly, to fear Disgrace and Shame; for in case he be shameless and fearless of Disgrace, he will quickly flee, and forsake his Colours.

Thirdly, to be obedient to Commanders; for in case the Soldier does not obey his Captain and Commanders, he will quickly be disranked, he may be quickly slain or taken by the Enemy, and cannot perform any good service for him, under whom he fights.

Three things
necessary in
War, as a
Christian.

But to speak now as a Christian only, these three things are necessary in War.

(First) First, to be willing to fight.

First,

EFFECTS thereof.

First, a Lawful Authority commanding it; for War must not be attempted, without the Authority of the Magistrate.

Secondly, a Lawful and Just end or cause occasioning and moving it.

Thirdly, A good affection in following it, or a due consideration of the manner of the enterprizing or prosecuting of this War; for though your cause of War against Ireland at present, be Just, yet you must not rashly wage War, but all other means must first be tried.

It is also requisite to enquire what the Nature of War is.

First, War is sometimes the Whetstone of Fortitude, and the encourager and stirrer of Youth unto Martial Discipline. When the King of the *Lacedæmonians* did threaten, that he would utterly destroy and raze a certain City (as *Tyrconnell* doth now threaten to Fire *Dublin*, in case he hears of Forces from hence landing) which had often annoyed the *Lacedæmonians* (as *Dublin* hath the *Irish* ever since the Conquest, it being never taken by them, although now in the hands of them by the permission of the late King) and found them work; the *Ephebi* would not permit it, saying, *Thou shalt not destroy nor abolish the Whetstone of Youth*, calling thus that City, which so often troubled them. The *Whetstone* of Youth, because their young Men thereby were whetted, and their Affection set on edge, to

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be

August 9
Serm. de Con-
tine.

1 Judg. 20. 13.

2 King. 18. 14.

1. 12. 14.

31. 32. 33.

32. 2. 33. 2.

32. 2. 33. 2.

31. 4. 32.

What the Na-
ture of War is,
and its Ne-
cessaries.

Plutar. in La-
con. Brufo.
lib. 3. c. 15.

Witness the
Citizens of
Dublin going
to Callers-
wood on black
Monday in
Baster week.

32. 33. 2.
31. 32. 33. 2.
31. 32. 33. 2.

WAR, The 1st

Be skilful in the art of War, seeing there were those so near them, who would try both their skill and strength upon every occasion and advantage.

Secondly, War most commonly is evil, whence the Scripture sometimes calls it a Grievous Evil; sometimes an oppressing Evil; sometimes a bitter Evil, a devouring Evil; and sometimes an Evil which pierceth unto the Heart and Soul.

Thirdly, War is of that Nature, that few are enriched thereby, as may thus appear. If any grow rich by War, then it is those who gather the spoils thereof; but seldom these, therefore few or none. We say, *Mala parva male dilabuntur*, Goods ill got, waste like Snow before the Sun; yea, Lawful prey or pillage is seldom long enjoyed, according to our English Proverb, *Slightly come, slightly go, and therefore I say, pando, the more swiftly*.

Again, War is a miserable Plague, whence this Word, *War*, in the Hebrew Tongue, hath its Name from cutting, biting, and devouring; because Wars devour and consume many; hence the Sword is said to have a Mouth, that is, an Edge, and a Rat, that is, to kill. War is one of God's four Plagues, yea one of his sorest Judgments, and seems to be one of the greatest of all the three or four.

Let not these miseries, my dear Brethren, affrighten you, or cause ye to say, If War be of this Nature, then what may we think thereof?

First,

Ma. 21. 13.
Jer. 46. 16.
2 Sam. 2. 26.
Jer. 5. 22.
Jer. 4. 10.

Job. 4. 15.
Heb. 11. 34.
2 Sam. 14. 11.
Ezek. 14. 11.

2 Sam. 24.
Lev. 26. 16.
Deut. 48. 44.

EFFECTS *Active of.*

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First, Ye may safely think some War is Lawful, as St. Augustine saith; If Christianity should blame or tax all Wars, then, when the Soldiers asked Christ, what they should do for the Salvation of their Souls, he would undoubtedly have bidden them cast away their Weapons, and to have given over War; which Christ doth not, but only forbids them to wrong any, and bid them be content with their wages; which shews plainly that some Wars are Lawful, and therefore not to be condemned: Just thus our War with Tyranny and the Irish, is not to be condemned, if any you shall thereanon.

Augustin in
Serm. de Cen-
tur.

And will
the war
be long
before it
be over

Secondly, You may think that the Event of War is most uncertain, and therefore they are much mistaken, who expect from Wars nothing but good news, and prosperous success in all Designs and Enterprizes; for he who puts on his Armour, must not brag, as he that puts it off. Philip of Macedon waiting upon the Grecians, Diogenes came into his Tent, and being conducted to the Emperour, and asked if he were a soothsay, or Fortune-teller, answered, Yes, I am a true Fortune-teller, and Fortune-teller of thy fully and winning; who (when fate compells thee) comest to bleed thy Life and Kingdom; and who thou dost not know whether thou shalt live or die, and whether thou shalt have a Kingdom or Comenalty, or no posses-
When two Armies are in the Field, we see both of them to have warlike weapons;

Julius Caesar
Com. Lib. 7.

The careful-
ness of War at
present war
is such

secondly

B a

boxen

ni Augusti
Sext. de Com.
107.

and both to have Humane Bodies, and not the one of them to be armed, and the other naked; the one Mortal, and the other Immortal; and therefore success, event, expectation, never deceive us or frustrate our hope so much in any thing, as in War.

War soon be-
gun, but not
easily ended.

Thirdly, You must consider, War is not so easily ended as begun, therefore you are all to take notice of this, who undertake War, That it is easily begun, but hardly ended; easy to enter into, but hard to get out of, (like a curious Garden Maze) the beginning and ending not being in the same Man's power; for every Coward or fresh-water Souldier may begin War, but it is laid aside when the Conqueror will.

Julius Caesar
Com. Lib. 7.

Another thing necessary for War, Souldiers and Officers are to know, that is, what things are justly taxed in War.

John. 1. 29.
Mark. 10. 28.
1 Sam. 14.
Ezek. 14.

First, An implacable desire of revenge, or to mischief those with, or against whom ye fight for, although ye may punish Offences, yet ye must not revenge your selves; for in War, ye should be more inclinable to spare, when ye can take, and with safety keep alive, than to kill, especially, when the War is undertaken for the punishment of Delinquents (as those now of Ireland) because then, if ye may take them alive, they may fall by the Sword of Justice in the Magistrates Hand, as well as by you in Battle; and therefore they who have no mercy upon any in War, are justly taxed.

2 Sam. 24.
Lev. 26. 16.
Deut. 23.

Secondly,

EFFECTS thereof.

Secondly, Cruelty in revenging and punishing in Wars, is justly taxed for although any of you, may kill your Enemy in Battle, you are not to delight in using Cruelty towards them, by devising new or strange torments (as the *Irish* did to the Protestants in *Ireland*) ripp up Women's Bellies, and take Infants out of the same, or casting of People down into the Water from high Bridges, as they did over *Port-down* Bridge; or for thrusting spears into them, and leaving them in torture. These Cruelties are to be avoided.

Thirdly, Cruelty and Pillage is met in War; for although it be not a Sin to fight in War, yet to fight or War only for Prey or Pillage, is a Crime.

In the next place, you are to consider the lawfulness of War; and how you may go against your Enemies with a safe Conscience, and upon terms you now are going to fight.

First, Your now present War with *Tyrconnell*, is Just and Lawful, as it is for the Protestant Religion there in *Ireland*, planted by Authority of Parliament, and now destroyed by Popish Rebels, usurping, contrary to the Laws of *England*; to which that Kingdom is subject, and hath sworn Obedience.

Secondly, It is Lawful, as you now wage War, only to secure the Republick's good, the continuance and settling of Peace and Quietness.

Men

Qui desiderat
pacem pre-
parat bellum.
Vigetius.
Tul. 1. Offic.

Augustin in
lib. de verbo
Dom.

Non sicut de
pacem, sed non
sicut de
bellum.

Idem est
in lib. de
pacem
bellum.

2 Sam. 16. 12.

Cicero Milone.

Men prepare War when they desire Peace,
because (as we say in a Proverb) *Qui desiderat
pacem parat bellum*; yea, Wars are undertaken, that
Men may live in Peace, without Injury and
Oppressions; and as Men sustain and endure
hard labour, upon hope of rest and ease; so
wile Men make War in hope, and for the per-
fecting of Tranquility and Peace. Indeed Men
do not desire Peace, that War may follow; but
make War, that Peace may be obtained: Let
those therefore who wage War with or against
any, be Peace-makers in their warring; that is,
labouring to overcome those against whom
they fight and contend, that so they may
bring them to embrace the sweet and pro-
fitable conditions of Peace. In War, we say
the end must be good, which end is general
is God's Glory, via special consideration of
Justice, and confirmation of Peace. *Pax
Pacis Mater*; War is the Mother of Peace, but
War is lawful, as it is for the defence of
Man's own rights, or for the safety, security
and preservation of our Cities and Habitations;
(Just thus is our condition, all we poor Pro-
testants of *Ireland*, *Tyrone* and all his crye
having taken away our Places, Offices, Cattle,
Habitations, Rights and Privileges, no Pro-
testant having now any security for Life or
Estate) for reason teacheth the Learned, Ne-
cessity maketh the wild Wife, the Custom the
Gentiles, and Nature the wild Beasts, to re-
pay War with War, and Force by Force, which
is Maxed.

Second they

EFFECTS thereof.

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they are robb'd and deprived of their Rights by Injustice and Oppression.

War is Lawful, when it is to repulse our Enemies; for *Moses* said to *Joshua*, Chase us out Men, and go Fight: Upon which Words *Piscator* observes, That it is Lawful for the People of God, to defend themselves with weapons against our Enemies: Thus do the Northern Protestants against the Papists in Ireland, who will usurp all into their Hands if they can: Therefore when *Moses* bad *Joshua* to chase out Men to go fight, he did nothing of himself, but by God's Direction.

Our War with the Papists of Ireland is just and lawful, being undertaken with good Advice and given over with all willingness, when it may, with Safety, and Convenience, to the good and Benefit of Church and State.

Our War with these Papists is lawful as it is in the Defence of the Innocent: For that War whereby either our Country is defended from Invaders as from *French*, or the weak and innocent from oppression, or our friends from Thieves and wicked Persons, is a most just War; or when War is necessary, to bridle the insolency and Cruelty of the wicked.

Our War with Ireland at present is Lawful, for the punishing of those publick injuries and wrongs done by Popish Government, by Popish Judges and Lawyers, to the Protestants of that Kingdom, since the coming of the late King *James the Second* to the Crown; for just Wars

St Ambros.
de off. Gen.
14-14.

Eccl. 10. 10.
2. 1. 10.

See Tit. Off.

were

were wont to be thus defined, Contentions whereby we endeavour to punish publick injuries and wrongs; and therefore that War was not only of old held just, but also necessary, which defended force by force.

It is Lawful to fight against Ireland, as it is for the preservation of Christians, and of the People of God, 1 Sam. 10. 12.

Our War with Irish Papists is now Lawful, as the cause is just and weighty, not light and frivolous, as about the shadow of an Ass, or the fleece of a Goat, as the Proverbs are, that is, for trifles, and things of no value; but as Suetonius said to and of Augustus, *Quod Culligentis sine justis & necessariis bellum intulerit, That he never made War with any Nation, without just and necessary Causes.*

Our War is just, as it is taken by Lawful Authority from King, Queen, and from a General Convention of a Nation and the Privy Council.

It is Lawful to War against the Irish, as they do at present injure all Protestant Subjects, and as they have invited Foreigners to come and cut us off from our Estates, Religion, and Liberties; for our Country may be here injured by two manner of ways: First, as Tyrconnell invades us by unjust Forces, all our Temporal Possessions and Goods, labouring by a strong Hand, to deprive us utterly of them, whether they be our Liberties, Laws, Lives, Wealth, Inheritance, Wives, Children, &c. Now against such

Suetonius in
August. cap.
21.

Jordan A. 42
m. 2. 11. 10. 11.
41. 41

Judg. 19. 23.
and 1. 5.

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1. 1. 1. 1. 1.

EFFECTS thereof.

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such as these, the Protestants have just cause to defend their Rights, all being proved by God's Word. Secondly, as that Traitor labours to rob and spoil us of our Spiritual and Eternal Treasure and Riches, to wit, of our true Worship of God, the true, pure and sacred Scriptures and Religion, and consequently the Salvation of our Souls.

Deut. 13. 14.
2 Sam. 10. 12.

Our War is Lawful (by God's Word) against *Irisb* Papists, as against Apostates, and back leaders in Religion, contrary to Reformation, and the Laws of the Nation, as well as of God.

Deut. 13. 12.
See Lyrarus
in Numbers
31.

Our War against *Irisb* Papists is Lawful, as it is for the preservation of the liberty of the Subject, and for the preventing of Popish slavery and bondage. *When time and necessity requires (saith Tully) we must fight, because death is to be preferred before base slavery and servitude, and a Man had better die in the War, than live in disgrace and bondage.*

And the Act
of Parliament.

Lastly, Our War is Lawful, as there is no other means left for the utter expul-
sing of Tyranny, Popery, Rebellion, Idolatry, and Superstition out of that Kingdom, but through War; as they be an insolent and stubborn sort of People, not contented with what the Acts of Setlement provided, nor with toleration of Mass, but strive to have all or nothing: Thus you see there is little hopes of safety any more for Protestants to live in that Kingdom, but by War.

Brethren, having I hope encouraged you with

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the lawfulness of this just War, there are more things yet to be considered: You are always to remember, that in War, though your cause be just and lawful, and the Authority sufficient, yet must not this War be rashly or hastily undertaken, for no Man tryeth extremities at the first; for War is one of the sharpest remedies to cure the maladies of a Common-wealth, and the event thereof is both doubtful and dangerous, and therefore it is the last refuge you have, necessity enforcing you thereunto.

Num. 10. 9.

I know some sort of People will be apt to dispute whether it be Lawful for Christians, now under the Gospel, to make War or not. That it is Lawful, it is thus proved.

Judg. 1. 38.

First, The Almighty God prescribed a form for making War, *Deut. 20. 1.* therefore, certainly God himself did allow his People sometimes, and upon some occasions, to make War.

Judg. 19. 23.
and 1. 5.

Secondly, You may read that many of Gods Faithful Servants have made War; as *Abraham, Gen. 14. 18.* as *Moses, Exod. 17. 8.* *Joshua, Exod. 17. 9.* *Josh. 1. 14.* *Judg. 1. 3, 4, 5, 7, 8,* and *11. Chapters.* Also the Kings have made War, as *David, Asa, Jehoshaphat, Hezekiah.*

Luke 3. 14.

Thirdly, *St. John Baptist* forbids not Soldiers to fight, neither commands he them to give over War, if they would be saved, but to wrong none and to be content with their wages.

Rom. 13. 4.

Fourthly, the Magistrate is said, not to bear the Sword in vain, but to be the Minister of God for our good, and a revenger to execute wrath

wrath upon him who doth evil; which plainly sheweth, that the right of the Sword is allowed both against private faults and Offenders, and also against publick, who by Arms are to be resisted and opposed.

Fifthly, *Cornelius* the Centurion is commended for his Faith, and did not give over Warfare (that we read of) when he was baptized; which, undoubtedly, the Apostles would have mentioned, and not have suffered, if War had been prohibited unto Christians; and so likewise is the Faith of another Centurion commended highly, *Matt. 8. 10.*

Sixthly it is most certain that the greatest part of the Magistrate's Duty is to protect and defend Innocents, Orphans, Widows, and those that are oppressed, (such as our Brethren and Sisters yet in *Ireland*, and that have escaped *Tyrconnell's* Tyranny) which sometimes without Arms cannot be done: And therefore if the Case require it, the godly Magistrates may flee unto this last remedy, of War; now it may fall out, that not one, or two, or a few, but a multitude may do evil, and commit some outrage, (as our *Irish* Enemies) who cannot be resisted but by force of Arms, and then the Magistrates are to use this means of the Sword, for the suppression of Evil, and the vengeance of Evil-doers.

Seventhly, That which God persuades us unto, and which is done by the inspiration and assistance of his Holy Spirit, is Lawful; but God often persuades and exhorts the Saints

Act. 10. 1.

Rom. 13. 4.

Josh. 1.
Jud. 11. & 13.
Chap.
1 Sam. 15. &
30. Chap.
Psalm 44.

to make War, and is said to be present with them by his Spirit, and to give Victory unto them; and therefore War is Lawful.

Eighthly, That which the Saints do by Faith, is Lawful unto them; *But by Faith they make War*, Heb: 11. 34. therefore War is Lawful unto Christians.

Ecl: 3. 8.

Ninthly, This Scripture saith, *There is a time to War, and a time to make Peace*: Therefore War is Lawful.

Lastly, Our great God himself, is stiled, *The Lord of Hosts*, as a Man of War, one who teacheth our hands to War, and our fingers to Fight, and who giveth Victory in Battle: Therefore a Christian War, for God's Word, for the Truth and Religion, is Lawful.

But others will perhaps startle you with this Query, *Whether you may Lawfully oppose Tyrconnil, he having the late King's Commission for his Government there, which is yet not delivered up.*

The Answer is, He had a Commission for being Lord Deputy of Ireland; but the Query will be again, How far his Commission will warrant his Actions: For the Earl of Strafford, who was formerly Lord Lieutenant of that Nation, was questioned in one or two of the Articles against him, for going beyond his Bounds and Commission.

Again, are the Protestants of Ireland, the King's Subjects, as well as the Papists: or has he this inserted in his Commission, to oppress Protestants,

Protestants, to Tyranize over them, and to suppress the Religion of the Church of *England*; no surely, for to do that were not only contrary to the Laws of God, and of *England*, but to the Coronation Oath of the late King *James* the Second, and to his promise: Further note; *Ireland* is an Island or Realm, ever since *Gorguntius's* his time, belonging to the Crown of *England*, and thereby subject to the Laws and Powers thereof, and depends on the Government and Laws of *England*, under whom ye your selves do derive your Commissions; and he, the said *Tyrconnil*, usurpeth that Government in not delivering up that Sword.

Let us now come to the remedies against War, that are both for the preventing and removal of it.

Now the remedies are either *Moral*, *Martial*, or *Theological*.

First, The *Moral* means are two; to wit, humble Suits and Supplications for Peace unto them, from whom a War is feared; and expressions of the Loyalty of our Actions, and sincerity of our Intentions and Desires, how ever they may be wrested or misconstrued.

The *Military* means are many; namely, First, to follow close a Victory. This was *Hanibal's* fault, who could tell better how to win the Field, than how to use his Victory: And this *Cæsar* blamed in *Pompey*, that having once the better of him, he did not follow his Fortune.

Secondly,

Secondly, another *Military* means for removal of Wars, is Prudence, magnanimity and skill in Martial Discipline, in the Captains, Commanders, and Officers.

Thirdly, Another is for Captains and Commanders to observe, and mark diligently all conveniences and advantages of time and place, &c. both for pitching their Tents, and fighting their Battles.

Fourthly, Another is, for Souldiers strength, Courage, Resolution, and Obedience to their Commanders.

Fifthly, Another is for Captains and Souldiers in necessity, when they cannot help one the other.

The last of our Martial means is, for Captains and common Souldiers to be well armed, for and against all Essays and Assaults.

The *Theological*, or *Religious* remedies or means, for the preventing of Wars, are these.

To War upon our selves: The Oracle of *Apollo*, answered those of *Cyrrha*, *That if they would live in Peace at home, they should make War with their Neighbours abroad*; but if we desire Peace with others, we must wage continual War with our selves, our own Sins and wickednesses within, being the true cause of War without.

Secondly, To humble our selves before God by fasting, *Joel 2. 3. Jonah 3.*

Thirdly, To enter into a Covenant and a Holy League with God, *Hes. 2. 18.*

Fourthly,

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Fourthly, Seriously to repent, and to turn truly unto God, *Lev. 26. 40. Deut. 30. 1. 32. 36. 1 Sam. 7. 3.*

Fifthly, A promise of thankfulness and thanksgiving unto the Lord, if he will be pleased to give Victory unto us, or preserve and deliver us from War, and the performance of this promise, when he had answered our desires.

Sixthly, A Prayer unto God, and that both in general and particular.

First, In general, we must pray that the Lord would be our Captain in the time of War, and take our part and fight for us, there being nothing without him which will or can help us: *Neither strong and well instructed Armies, Psal. 33. 16. Nor forced Cities, Amos 5. 9. Nor great and mighty Colleagues or Confederates, Psal. 60. 13. 62. 10.* Therefore let us not trust in any of these, or the like; but only in the Lord, as our Forefathers have done formerly, whom he delivered from their Enemies.

You are (dear Brethren) likewise to consider the work of the Lord your God ordinarily by means; therefore ye must in special and more particularly pray when you are ready to fight, that the Lord would bestow on your Captains, Commanders, and Officers such Wisdom, that they may consult of, manage and order all things prudently and discreetly, and prosecute, yea execute all things prosperously, unanimously and with good success.

Psal. 20. 1, 3.

Secondly, That God would incline the Hearts of

of

of the Souldiers unto Obedience and Subjection to their Captains, and preserve them from all Sedition, and rising up against their Commanders.

Thirdly, That the Almighty God would preserve both Commanders and common Souldiers from all wickedness and impiety, especially from those heinous offences which too frequently follow the Camp, and accompany Wars; as namely, Blasphemy, Fornication, Rapes, Swearing, Drunkenness, Gaming, Jars, Contentions, Theft, Pilfering, &c.

Prov. 1. 16.

Prov. 28. 9.

Now that these your Prayers may become Effectual, two things are required.

First, They must proceed from a pure Mind, and from a Heart purged from Sin.

Isa. 1. 15.

Isa. 59. 2.

Mich. 3. 1.

Jan. 1. 16.

Secondly, They must proceed from a Faith unfeigned; to wit, from a firm confidence and assurance, that the *Lord of Hosts* would hear your Prayers, in as much as may stand with his Glory, and your Good. Thus much for the remedies or means for the removing of the Plague of War from you.

It may in the last place be demanded, how Victory may be obtained in War, or by what means you may not only be preserved from the power of your Enemies in Battle, but also bring them by Conquest and Victory to Subjection.

First, the Martial means for the obtaining of Victory in War, are either Negative or Affirmative.

As for the Negative, if Souldiers desire Conquest

out in fight, blinde in the first place you must not fall to pillaging too soon, lest your Roberies take occasion thereby to fall upon you, and so take you unprovided.

Secondly, You must not pursue your Enemies in flight so eagerly as to mingle your selves with them, or to run your selves so far amongst them that you are not able to bring your selves off again with safety.

Thirdly, You must not trust at all to the multitude, for not always that Army which is the greatest prevail, but often times the best; For proof see *Darius* against *Alexander*, *Pharpy* against *Sesun*, *Antioch* against *Scipio*, *Antioch* against *Augustus*, and *Mithridates* against *Sylla* had greater Forces without comparison than their Enemies, and yet were overcome.

Fourthly, You must not trust in your own Strength, but hearken to the saying of a Wise and Pious Father, viz. to *St. Augustine* to *Them* thus, therefore, O Man, (saith he) *not over-trust in Battle, because thou presumesst of thy self;* for he who before fight trusts in his own Strength, shall be thrown down.

Now, as touching the Affirmative martial Means, for the obtaining of Victory in War, is First, For Captains highly to prize their Soldiers: *Fabius Maximus* sent to *Rome* to the Senate for Money, to redeem the Soldiers which *Manibal* had taken Prisoners, and being denyed thereof, commanded his Son to sell all his Lands, and bring Money for their ransom, so highly did he value and esteem the freedom of his Men.

D

Thus

Livina

Sen. Epist. 15.

Prov. 1. 10.

Prov. 28. 9.

Sen. Epist. 15.

Eccl. 1. 15.

Ecc. 5. 2.

Mich. 7. 1.

Judith 9. 1.

Job 41.

These things being considered, it is not to be wondered at, if the
 would win the Love and Affection of his Soldiers
 which is the only way to obtain Victory, and to take you unprovided
 hardly obtain Victory.

Secondly, Courage and Resolution in Battle;
 300 noble Men of the House of the *Falke* took
 upon them, all alone, to wage Battle against the
Farmers, to show that a true and magnani-
 mous Souldier will not fear to undertake any
 noble, feasible Enterprise for the obtaining
 of Victory in the Day of Battle.

Thirdly, long Preparations for the Under-
 taking thereof. For he must long prepare for
 War, who would speedily overcome. Besides
 long preparation of War makes a speedy Victory
 more easily to procure your War with good
 Counsel and Advice, for there must be
 Counsel at Home, when there is War abroad.

Fourthly, You are to have diligent observa-
 tion of all conveniences and inconveniences
 which may happen, whether of Sun, Wind,
 Mists, &c. for the Sun and Dust hinder your
 sight, and the Wind being contrary, is in your
 face, is noxious both to your sight, and all
 kind of Darts, Arrows, and Shots.

Lastly, To choose the multitude of wild
 young, bladders, but to the use and assistance of
 experienced Soldiers, who know their terms
 of art, positions, conveniences, inconveniences,
 when to advance, when to fall back, how to
 use their Weapons, and how to manage their
 Arms for their Army, the counsel of raw young
 and fresh water Souldiers, who seldom or never
 saw

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that a Man would not fight with one who
on the field fight, they will be the first to
founded with fear, and will run away
then to fly.

Secondly, Policy and Secret stratagems are
to be observed in War, which Policy, Secret

Policy and
Secret stratagems
in War.

First, in the immediate overthrowing of your
Enemy, to drive him out of his most dangerous
Battle, without laying him in ambush for the
striking of his Enemies. For when just War will
be in hand, it matters not whether a Man
dies or is taken prisoner, and what he is
driven by open force, or secret policy, devils
for our Almighty God commanded, *Thou*
by death or a secret stratagem, to overcome the in-
habitants of *As*. Therefore remember *As*
again, who being asked, how a Man should give
the Order upon his Enemy, (that is to say) *by*
force, or fraud, or by stratagem, or by death.

Secondly, Policy in War is necessary for the
immediate preservation of an Army, and to avoid
or consequent disadvantage of an Enemy. For
P. Balthazar to avoid the Sax that stood in his way,
and in his Horsemans, was to like in running his
Army, that by the time the Saxes should have
the van was upon his back. The like Policy was
Martha, against the *Egyptians*, and *Angela*,
against the *Flamings*.

Thirdly, Policy in War is necessary for the
encouraging of the Soldiers, and to make them
dies. For *P. Balthazar* to make his Soldiers
be assisting the *Lutherans*, and his Country
into the midst of his Enemies, which was the

pressed on them with great violence, effecting
 it a great shame to abandon their Ancient, or to
 have their Enemies possess their Ensign.

These and many other the like Military means
 are and ought to be used for the obtaining of
 Victory of War.

Some may Object and say, That Victory in War
 comes only from God; and therefore all Military
 means are vain, none being able to preserve us
 from War. But hearken, we pray to our Answer,
 to neglect the means wholly, is to tempt God's Pro-
 vidence, and to trust in the means, is to distrust in
 God's Providence. Therefore we must observe
 how means profit, and how not.

First, Military means will help you; and they
 be means ordained by God, for the removal of the
 malady of War, if ye use them in the fear of the
 Lord your God, and because ordained by him,
 putting our Trust, Confidence, and Affiance for
 our Protection and Preservation wholly in him,
 and in his loving kindness towards us, notwith-
 standing the use of means.

Lastly, My dear Brethren, you are to consider,
 these means will not help you, if you despise and
 neglect your God, the God of Hosts; for Victory
 in War is neither got by multitude, nor by strength,
 but by the aid and assistance of him; now there-
 fore these Military means must be used, still pray-
 ing to God for to grant his assistance to your en-
 deavours, for he is the God of Victory, and causeth
 Wars to cease in the World, unto whom all praise
 and Glory belongs, both for the enjoyment of all
 Good, and preservation from all Evil, whether of
 sin or punishment.

FINIS.

